6: Tomasic E-4 (1947-1948) 1953 RF1 Great Russia RF1

women as stupid and nasty, conceited and licentious, and as the mainspring of all calamities of the world.[10] But Tolstoy, too, like the Russian popular view of life, did make a distinction between the woman and the mother.[11]

Hostile drives, mistrust and destructive aggression might be revealed also in attitudes towards strangers. These are sometimes likened to animals, especially dogs. Comparing people with beasts indicates an inclination to abase them and to mistreat them. Such an attitude is shown especially toward those who are considered to be "enemies." When talking about the Tartars, the people would say "the dog of a Tartar." In a like way, xenophobia was manifested in the attitudes toward the "thrice accursed Latins," that is, the Western, non-Orthodox peoples.

Perhaps this need to abuse and to destroy in order to demonstrate one's power was manifested also in treatment of those who were abandoned and helpless, such as prisoners in foreign wars, as well as prisoners in rebellions and civil wars at home, or convicted criminals. In the rebellions and civil wars atrocities were committed by both sides, the government troops and the rebels, the Orthodox and the Dissenters, the Whites and the Reds. In a similar manner convicted criminals, domestic servants and serfs were often used as targets of destructive aggression.

Tendency to abuse was manifested also in the relations between merchants and customers, capital and labor. In the lowest strata ruthless self-seeking took also the form of begging. There was a great number of beggars; begging became a widely spread business. Some of the beggars became people of considerable means. Leaders among the beggars would mutilate, deprive of eyesight, and deform healthy men and boys to use them as their instruments in begging. Entire villages, and even some regions were said to have made begging their regular profession.[12]

II

In circumstances where power-seeking, destructive aggression and mistrust prevail any accident may be interpreted as a sign of another person's hostile intentions. The other person tends to be looked upon as a potential enemy. "You mustn't stroke anyone's head—you might get your hand bitten off," said Lenin.[13] And as